A DECLARATION OF THE ARMY OF ENGLAND,

Vpon their March into *Scotland.*

Signed in the Name, and by the Appointment of his Excellency the Lord Generall CROMWELL, *and his Councell of* Officers.

Jo: Rushworth, *Secretary.*

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A DECLARATION of the ARMY of *ENGLAND*, upon their March into *SCOTLAND*.

To all that are Saints, and Partakers of the Faith of Gods Elect in *Scotland*.

WE the *Army* of *England*, doe from the bottome of our Hearts, wish like *Mercy* and *Truth*, *Light* and *Liberty*, with our selves, from God our Father, and our Lord Jesus Christ.

Although *we* have no cause to doubt but that the Declaration of the Parliament of the *Commonwealth of England*, bearing Date the 26 of *June*, 1650. And Published, to manifest to the World the justice and necessity of sending their Army into *Scotland*, may satisfie all impartiall and uninterested men in all the Nations round about us, (the matters of Fact therein contained being true, and the Conclusions made

from thence, and the resolutions thereupon taken, agreeable to the Principles of Religion, Nature and Nations) And therefore it may seem to some, if not improper, yet superfluous, for us their Army to say any more: Yet however, out of our tenderness towards you, whom we look upon as our Brethren, and our desire to make a distinction & separation of you from the rest, as who through the cunning practises of some wicked, and designing men, byassed by particular Interests, or for want of a true and right Information, and Representation of the great and wonderfull transactions wrought amongst us, and brought to passe, by the meer finger of our God, may possibly be scandalized at some late actions in *England*, and thereby be involved in that common cause, so much from Heaven declared against, by blasting all Persons and Parties that at any time, in the least, under what pretence or disguise soever ingaged therein, and so with them to become partakers of their miseries.

We have therefore thought fit to speak to some particulars, and that as in the presence of the Lord, (to whose grace, and in the dread of whose name we doe most humbly appeale, and who (should we come to a day of engagement, will be a sore witnes against us) if we utter these things in hypocrisie, and not out of bowels of love, to perswade the hearts and consciences of those that are godly in *Scotland*) that so they

they may be withdrawne from partaking in the sinne and punishment of evill doers, or that, at least, we might exonerate our selves before God and Man, do Remonstrate as followeth.

And for as much as we beleeve many godly People in *Scotland* are not satisfied with the proceedings of this Nation concerning the death of the late *King*, the rejection of his Issue, the change of the Government, and severall actions conversant thereabout, Although it cannot be supposed that we shall in this Paper meet with all objections that may be made, (these very particulars alone requring more lines then we intend in the whole) Yet we briefly say, That we were engaged in a warre with the said *King* for the defence of our Religion and Liberties, and how many times Propositions for a safe and well-grounded peace were offered to him, and how often he refused to consent thereto, you well know, which according to humane accompt he might have closed with, had not the righteous God, who knoweth the deceitfull heart of man, and is the preserver of mankinde, (especially of his people) in his secret judgement, denied him a heart to ascent thereto. By which refusals he made it appeare, that nothing lesse would satisfie then to have it in his own power to destroy Religion and Liberties, the subversion whereof he had so often attempted: That He was a man guilty of

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more innocent bloud in *England*, *Ireland* and *Scotland*, even of those he ought to have preserved, as a Father his Children, then any of his predecessors, or we think then any History mentioneth, the guilt whereof he brought upon his Family by solemne appeales to God: That the Sonne did tread in the Fathers steps, and pursue his designes, destructive to Religion and Liberty: That a Party in Parliament, false to God and to their trust, were willing and did endeavour to betray the cause into the late *Kings* hands. That a remaining party desiring to be true to God and to the people that intrusted them, (out of integrity of heart, and fearing that the high displeasure of God would fall upon them if they had not done it) did bring to justice and cause to be executed, the said *King*; did reject the Person now with you, did lay aside the House of Lords (an estate not representing the people, nor trusted with their Liberties, Yet at that time very forward to give up the Peoples Rights, and obstruct what might save them, and alwaies apt enough to joyne with Kingly Interest against the Peoples Liberties, whereof we wish you have not like sad experience) and did for the good of the people, resolve the Government into a Common-wealth: And having done all this, that they are not accomptable to any other Nation, is sufficient to say to you, except it be to excite you

to rejoyce in this wonderfull work of God, and to be thankfull to him for so much deliverance as you have thereby, and leave the rest to the *State of England*, to whom it doth only and properly belong, who have manifested their regular proceedings therein, according to the true and equitable intent of the constitution of *England*, and the Representors of the people in *Parliament*, in their severall and respective *Declarations*, if they be looked into, to which we referre you. Besides, it is worthy consideration with how many providences this *Series* of action hath been blest, which would require a Volume to recount.

If *Treaties* be urged against us, It is easie to say by whom they were broken, and how eminently, even by the then full Authority of the *Parliament* of *Scotland*, and the Invasion by *Duke Hamilton*, and yet that not the first breach neither. And if it be said, That hath been Protested against, and revoked since, we aske, doth that make up the breach, so as to challeng *England* still upon Agreements and Articles; you know, as to right it doth not, except you suppose that *England* made their bargaine, so, that *Scotland* might breake, and *England* remain bound, whereas it is a known Law of Nations, that in the breach of the League by the one Party, the other is no longer obliged.

If the Covenant be alleaged against us, this may

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be said by us with honesty and clearenesse, Religion having therein the first place, civill Liberties the next, the Kings Interest and constitution of Parliament the last, and these with subordination one to another; The Covenant tyed us to preserve Religion and Liberty, as the ends of it, even when these were inconsistent, with the preservation of the Kings Interest, and the frame of Parliament, because when the means and the end cannot both be enjoyed together, the end is to be preferred before the means. Now that there was a reall inconsistency between the end and the means, and that the lesser did fight against the greater, is your own judgment, who in a *Book* of yours called, *A necessary and seasonable Testimony against Toleration*, *say thus of the two Houses*, pag. 12. *And doubtlesse, the Lord is highly displeased with their procedings in the Treaty at Newport, in reference to Religion, and Covenant, concerning which they accepted of such Concessions from His Majesty, as being acquiessed in, were dangerous and destructive to both.* Had we not then appeared against these Concessions, and likewise against those of both Houses who acquiesced in them, had not Religion and Liberty both been destroyed? which now by the blessing of God are preserved. And if that action concerning the Parliament deserve a charge, yet least of all from your selves, who when you saw the Parliament which sent *Duke Hamilton* with an Army

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into *England* proceed in wayes destructive to Religion and Liberty, you countenanced and acted with those that rose up for publique safety, though contrary to Acts of Parliament, and called a new one, excluding whom you thought fit, all which was done by virtue and authority from the Committee of Estates then sitting at *Edinburgh*, which indeed was no Committee (if you respect formalities) (the breach whereof you so often charge upon us) being constituted of such persons, as by Act of the foregoing Parliament, had not legall right to sit or act therein; they not having taken the Oath (for faithfull discharge of the trust reposed in them, in reference to the late Engagement against *England*) injoyned by that Parliament to be taken by every Member of the Committee at his first sitting, or else to have no place or vote therein, as is fully set down in the Commission for the constituting of that Committee of Estates. We could more particularly set forth, how the Committee of Estates there sitting, according to the litterall sence of the aforementioned Commission, was broken, and driven away by that force raysed and acted by you, as aforesaid; but we spare, not seeking to justifie our actions by yours, but to shew, that you have done the same things, for preservation of Religion and Liberty, which you so highly charge as evill upon us. And therefore, we further desire you seriously to consider, That the inconsistency of our Religion and Liberties,

with the Kings Interest and former constitution of Parliament, did not arise from our Jealousies or pretences, but from the hardnesse of the Kings heart, and the backsliding of the greater part of those that were intrusted in the Parliament, by their acquiescing in those Concessions and endeavouring immediately to bring in the *King* upon them. We therefore reckon it no breach, but a Religious keeping of the Covenant according to the equitie thereof, when our Parliament for Religion and Liberties sake, and the Interest of the people, did remove the King and Kingship: As also we assert our selves *Keepers of the Covenant*, when the competition hath been between the forme and substance, if we have altered some formes of the Government in part, for the substance sake.

As for the Presbyteriall, or any other Forme of Church Government, they are not by the Covenant to be imposed by force, yet we doe and are ready to imbrace so much, as doth, or shal be made appear to us to be according to the Word of God. Are we to be dealt withall as enemies, because we come not to your way? Is all Religion wrapt up in that, or any one Form? Doth that name, or thing, give the difference between those that are the Members of Christ, and those that are not? We think not so. We say, Faith working by love, is the true Character of a Christian; and God is our Witnes, in whomsoever we see any thing of Christ

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to be, here we reckon our duty to rest, waiting for a more plentifull effusion of the Spirit of God to make all those Christians, who by the malice of the World are diversified, and by their own carnall mindednesse doe diversifie themselves by severall names of Reproach, to be of one heart and one mind, worshipping God with one consent. We are desirous that those who are for the Presbyteriall Government should have all freedom to enjoy it; and are perswaded, That if it be so much of God, as some affirme, if God be trusted with his own means, which is his Word powerfully and effectually Preached, without a too busie meddling with, or engaging the Authorities of the World, it is able to accomplish his good pleasure upon the minds of men, to produce and establish his purposes in the World concerning the Government of his Church. And as for the Blasphemies and Heresies wherewith some Statists amongst you have laboured to brand us; We can say, That we doe own those sound Grounds and Principles of the Christian Religion, Preached and held by the Generality of godly Ministers and Christians of these later times; abhorring from our hearts, and being ready to beare our witnesse against any detestable Blasphemies and Heresies lately broken out amongst us: we have already punished some amongst us for Blasphemy and are further ready to doe it; but how uningeniously we have

been dealt with by some amongst you, and of our own Countrymen, in heaping Calumnies upon our heads, to render us vile and odious to our Brethren, yea and the whole world, we leave to God to judge, who will, we trust, in due time, make these things manifest. But were Presbytery thus to be contested for, and that in upholding it, all Religion did, and would flourish; yet, how improbable it is, That the course taken by those in authority with you, will produce the things you desire (to say no more) let your own experiences all ittle minde you.

What pretenders were some Lords and other persons in the North of *Ireland*, whilest they mingled the Presbyterian with the Kingly Interest; and the Ministers by their Preaching, seduced the people from their Obedience to *England*, under the same pretence; But no sooner had those persons got the power into their own hands, but they shook off the Ministers, by threatnings, causing some of them to quit the country, and in generall, discouraging the exercise of the Government there, declaring plainly by their actions, that it was but a device to draw on the Royall Interest; & those very Persons that did get power into their hands under those pretences, immediately joyned with *Owen Roe O Neale*, and those bloody *Irish Rebells* upon the Kingly Interest. It will not be unfit to mind you also, how the Nobility and some of the Ministers of *Scot-*

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land, Preaching, and crying up a War against *England*, under pretence of the Covenant, did thereby lay the foundation to *Duke Hamilton's* getting the command of that Army, who over numbring them in Parliament, power, and friends, and by the advantage of Malignants, thrust all that you could call the good party, out of power and authority, himself getting the command of that Army into *England*, and leaving his Brother, and other Kindred in power in *Scotland*; Thus upon the same Ground, and pretence, to carry on the Kingly Interest, have you been twice deceived, and now he is brought in among you, who hath turned every stone, and tryed all friends and Allyes in Forraine parts, endeavoured commotions at home by his wicked and malignant Instruments, commissioned *Rupert*, the *French*, and all that Pyraticall Generation, who doe spoil, take, plunder and destroy our ships, and trade at Sea, and all to the end he might destroy the people of God, and the peace of the three Nations. And now being by his Mother, and the Popish Interests abroad councelled thereto, hath made a complyance with you, as his last refuge, who even whilest he was treating with you, had his heart set upon *Montrosse*, and his accomplices (writing Letters, and sending particular Orders to him) and upon his Popish Army in *Ireland*, to whom he had given Commissions, and whom

be ſtill owned as his faithfull Subjects, notwithſtanding all the innocent blood by them ſhed; and would never be induced to comply, or cloſe with the Covenant, and Presbytery, till utterly diſappointed of all thoſe his Malignant, and Popiſh hopes and confidences.

Is there not now juſt cauſe for all good men with you, to feare, that one ſo bred, ſo engaged, and intereſted, and meerly in ſuch a way comming in to you, doth but watch his opportunity (to ſpeak nothing of the weight of the blood of Saints under the altar, crying ſtill for vengeance upon him, and that family) till by his influence upon your Army (which you know how compoſed) he may gaine his ends upon you; and how likewiſe the generality of the people of *Scotland* are affected, is not unworthy of your moſt ſerious conſideration, nor of a friendly intimation from us.

But that which moſt awakens us is, That notwithſtanding all this, and all the wrongs done to *England*, from *Scotland*, they refuſe to doe us right; ſo that what wrongs ſoever we have, or ſhall ſuſtain, muſt be without remedy, and we alſo without ſecurity for the future; as is ſufficiently expoſtulated in the Parliament of *England's* Declaration afore mentioned, and the ſeeds laid of a perpetuall Warre, by taking our grand Enemy into your boſoms, and your Engagement to him, in the late Treaty with Him, to reſtore Him to the poſſeſſion of *England*, and *Ireland*;

Land; and therefore we call Heaven and Earth to witneſſe, whether or no, we have not cauſe to defend our ſelves, by hindring the preſent power of *Scotland*, from taking their time and advantage to impoſe thus upon us: and whether they have now any juſt reaſon to wonder at the approach of an Army to their borders, and the taking ſome of their Ships by ours; yea, whether our coming into *Scotland* with an Army, upon ſo clear a ground, be any other, then a juſt and neceſſary defence of our ſelves, for preſervation of thoſe rights and liberties, which divine providence hath through the expence of ſo much blood and treaſure given us, and thoſe amongſt you have engaged, they will if they can wreſt from us, Unleſſe it muſt be taken for granted, That the Parliament of *England* ought to ſit ſtill, and be ſilent, whileſt their ruine is contrived, their friends and brethren deſtroyed by Sea, and Land, whom in conſcience and duty both before God and Man, they ought to preſerve.

And now we come to ſpeake to all thoſe who are within the compaſſe of the Title of this Declaration, That we undertake this buſineſſe in the fear of God, with bowels full of love, yea, full of pity to the Inhabitants of the Country: and if it ſhall pleaſe God to make *Scotland* ſenſible of the wrongs done to us, and to give to the Commonwealth of *England* a ſatisfying ſecurity againſt future injuries, we ſhall rejoyce. But if that may not be obtayned, we ſhall deſire ſuch as feare God, not to joyne or have to doe with thoſe

those, who are the authors & actors of so much evill and mischiefe against their neighbours. And we dare say, to the prayse of God, That that which moves us to this great undertaking, is not any reliance upon the arme of flesh, or being lifted up with the remembrance of former successes, or the desire of accomplishing any designes of our own that we have fore-layd, but the full assurance we have that our cause is just, and righteous in the sight of God, looking at all precedent changes, and the successes that have produced them, not as the work of the policy, or strength of Man; but as the eminent actings of the providence and power of God, to bring forth his good will and pleasure, concerning the things which he hath determined in the world. And we are confident, that as he hath hitherto gloriously appeared, so he will still, bearing witnesse to the righteousnesse of this cause, in great mercy and pitty of the infirmities and faylings of us his poore creatures. And we doe most humbly implore his Divine Majesty to give a mercifull testimony, whether the actings of divers men amongst you have not proceeded from Worldly Interests, together with the rancour and bitternesse of their Spirits, who we feare through envy at Instruments, have refused to acknowledge his hand and goodnesse in the accomplishment of these great changes: and whether ours have not come from the simplicity of our and other his poor servants hearts, who, we trust, have desired (though in the middest of manifold weakenesses) to follow him in integrity, through difficult paths, having nothing but danger and ruine appearing to the flesh, and little to encourage us, having those signall manifestations of his presence in those high acts of his providence, and the feate of his name, before going before, we should not follow.

And this we can further adde, That nothing is so predominant within us (next to our duty to God, not to betray a cause, to which he hath so much witnesst) as the love we bear towards those that feare God there, who may possibly [illegible]

through their own mistakes, or our disability to distinguish in a common calamity, of which Christian love, we hope, we gave some proofe and testimony, when we were last in *Scotland*, with this Army; and were, by God, made instrumentall, to break the power of those, that then oppressed the Godly Party there, and were then ready at their desire, to doe every thing on their behalfe, which might put them into the seat of Authority and Power, whose consciences knows this is true, and for which, this late Act of Engagement to their new King, against England, is no good requitall, nor their heaping upon us the reproach of a Sectarian Army, a Christian dealing; all which we doe with comfort commend to God, and can notwithstanding all this, say, by the Grace of God, We can forgive, and forget those things, and can, and doe desire of God, that the pretious in Scotland, may be seperated from the vile, which is the end of this our Paper. And to the truth of this, let the God of Heaven in his great mercy, pardoning our weaknesses, judge of us, when we come to meet our Enemies in the field; if through the perverseness of any in Authority with you, God shall please to order the decision of this controversie, by the Sword which we from our hearts, beseech the Lord to avert; and to give you the like Christian and Brotherly affection towards us, which we, by Gods grace, beare towards you.

Signed in the Name, and by the Appointment of his Excellency the Lord Generall Cromwell, *and his Councell of* Officers.

Jo. Rushworth, *Secretary.*

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